## Poetry.

#### The Prost Spirit.

BY J. G. WHITTIER.

He comes, he comes—the Frost Spirit comes!
You may trace his footsteps new,
On the naked woods and blasted fields,
And the brown hill's withered brow!
He has smitten the leaves of the gray old tree
Where the pleasant dream came forth,
And the winds that follow wherever he goes
Have shaken them down to earth.

He comes, he comes—the Frest Spirit comes!
From the frozen Labrador;
From the ley bridge of the northern seas,
Where the white bear wanders o'er;
Where the fisherman's sail is stiff with ice,
And the luckless from below
In the sunless cold of the atmosphere
Into marble statues grow.

He comes, he comes—the Prost Spirit comes
And the quiet lakes shall feel
The torpid touch of his glazing breath,
And the ring of the skater's heel;
And the stream which danged on the broken re Or any to the leaning grass.
Shall how again to their winter chain,
And in mournfut silence pass.

He comes, he comes—the Frest Spirit comes! Let us meet him as we may, And turn with light of the parlor grate His evil power away; And gather closer the circle round, When the fire-light dances high, And laugh at the shrick of the baffled fiend,

### Slabery.

Answer to Lecture of Rev. L. Ker. EDITOR HERALD OF FREEDOM: DEAR SIR :- A few days since a friend placed in my hand a published lecture on slavery, the production of the Rev. Lean-der Ker, of Fort Leavenworth. The lecture is entitled "Slavery consistent with Christianity;" and though published a year or two since, I think it

merits a passing notice.

Had the author merely affirmed that "slavery was consistent with his Chris- us believe that we may strip a man of all have disproved his proposition; for that all his money, all his talents, as his pow-would depend entirely on the correctness ers of soul and body, and yet be acting of his theological system. But when he has unfurled the bold and broad proposition, that "slavery is consistent with Christianity," then indeed do we feel of one day's toil. He would claim it, too, compelled to deny and repel such a wild on the basis of his natural rights, his

which requires us "to love our neighbor as ourselves," I would plant my feet upon it, and stand, like the sea-girt rock, fill ingenuity was lost in its own dizzy and deep labyrinth of human sophistry. On this simple truth I plant my feet, and bere I expect to stand, while there is one individual or that feet that he is an individual or that species. If he possess and rights, he is not a man. And the fact that he is an individual or that species are the ment. We are told that God cursed the ground the second time, to the degree assumed by our friend, which, according to the statement, was the antecedent reason why he changed his creature man to a thing.

We are told that God cursed the ground the second time, to the degree assumed by our friend, which, according to the statement, which according to the statement are the second time, to the degree assumed by our friend, which, according to the statement are the ment. When the second time, the seco

terity as our property, our slaves, is the vant of servants to their brethren."

plainest, the most positive denial of any such a relation. I grant, for the sake of John declares, that "he who leadeth into

argument, that "slavery is consistent with Christianity." Now what are some of the consequences? This one, evidently, "that we may set aside this relation which we sustain to our fellow-man and by the consequence of the consequence of the consequence of the consequence of the principle of Bible interpretation before us, we are fully authorized to not only hold the slaveholder as our property, which we sustain to our fellow-man and by the principle of Bible interpretation only hold the slaveholder as our property, who encircles himself with a minister of the most himself.

man, as one of the pillars on which it straw. rests, while the complete overthrow of that same relation is essential to the very existence of American slavery. Then by the author, to sustain him in his fancithing as Christianity; for the obvious such an Indian yarn.

Our Leavenworth friend would have it might have been difficult to his rights, all his time, all his property,

tion, which man sustains to his fellow- tering themselves under such sheds of

do we not utter a truth, when we say, ed position. "Drowning men catch at that if "slavery is consistent with Chris. straws," and he probably thought that tianity," is right, then there is no such a interested men might be easily guiled by

reason that the existence of the former implies the destruction of the latter. Next in order comes the famous physical argument, which derives all its Next in order comes the famous physimplies the destruction of the latter.

It may be difficult for persons who are accustomed to get all their theology from the scholastic ages, to perceive the symmetrical prominence which we assign to the natural relation which man sustains to his fellow-man; but the student of author startles at this horrid charge, and to his fellow-man; but the student of author startles at this horrid charge, and and strength, a right to the fruits of his time and strength, a right to the fruits of his time.

The slavehelder claims the slave as list property. The very idea of a slave this property. The very idea of a to his fellow-man; but the student of author startles at this horrid charge, and Christ and the Apostles will readily connect all the precepts, commands, and ordinances of religion with one or the other of these two grand relations of life.

They have asked whether all are equally and strength, a right to task him without his labor, a right to task him without his consent, and to determine the kind and duration of his toil, a right to consent, and to determine the kind and duration of his toil, a right to consent, and to determine the kind and duration of his toil, a right to the fruits of his labor, a right to task him without his consent, and to determine the kind and duration of his toil, a right to consent, and to determine the kind change the character of the earth, by increasing physical disabilities, which did
notexist before—he found it necessary to
change a part of the human family, in he determined that no part of his footstool, especially so valuable a part as the tropcompelled to deny and repel such a wild aspersion on our Holy Religion.

We can reconcile slavery with degmas and phantoms, with dogmas and phantoms with human laws and human conceptions, but we cannot be persuaded that that Religion which has but two grand religions never can be successfully cultivated to find the basis of his natural rights, his regions never can be successfully cultivated to find the basis of his natural rights, his regions never can be successfully cultivated to find the basis of his natural rights, his regions never can be successfully cultivated to find the basis of his natural rights, his regions never can be successfully cultivated to find the basis of his natural rights, his regions never can be successfully cultivated to find the basis of his natural rights, his regions never can be successfully cultivated to bind the whole ground, on which length of prepared for every evil work in a nest of prepared for every evil work in a nest of prepared for every evil work in a nest of prepared for every evil work in a nest of prepared for every evil work in a nest of prepared for every evil work in a nest of prepared for every evil work in a nest of the wholen ground, on which length of the wholen ground, and shift the substitution as the first tendency in the secause man comes from the plastic this, that God, when he cursed the ground and the substitution as the deal of the wholen ground in the secause man comes from the plants of the only the wholen ground in the wholen ground in the wholen ground in the wholen ground in the wholen ground in

must be not only denied, but absolutely overthrown, before we can make a slave of our brother man. And is this not done? The fact that we hold him and his posterior in Canaan. Thus were they made a "sertion of the children of God."

The auditors seemed convinced that as property, because he has Rights,—

Grave announcement this, from a man key that unlocks one door to me, permits me to roam lawless throughout the moral universe of God. It is evident that Christianity recognizes the natural relation, which man sustains to his fellow. home, have fallen, and now the innocent maiden has not only lost all her rights, but she may be prostituted to any purpose to which her condition subjects her. DOULOS.

# Property in Man.

BY WM. E. CHANNING, D. D. The slaveholder claims the slave as order to adapt them to this change; and his right to dispose of himself, or to use he determined that no part of his footstool, his power for hisown good. "A slave," simplicity thought they had subverted. says the Louisiana code, "is in the power of the master to whom he belongs. The ics, should remain uninhabited and un-cultivated; and says that these tropical master may sell him, dispose of his per-numerable diversities among men; but be regions never can be successfully cultiva- son, his industry, his labor; he can do

All the size of the part of the control of the part of the control of the part of the control of the part of the p

The auditors seemed convinced that as property, because he has Rights,—the good man had fully proved his point. What these rights are, whether few or We are next told that the first slaves many, or whether all men have the same, brought into this country had forfeited are questions for future discussion. All all their claim to life and liberty by "be- that is assumed now is, that every human being has some rights. This truth can-not be denied, but by denying to a porbefore us, we are fully authorized to not ly, "that we may set aside this relation which we sustain to our fellow-man and be a consistent Christian." And now, friend Ker, if we can set one God-ordained relation aside, why not both?

And if both may be set aside, then what precept, what Divine command do we violate, should we riot on the rights of our neighbors, laugh at the claims of God upon us, and sneer at the idea of moral distinction? I know of none. The him of all power to collect them. makes it a crime to assert them. Very essence of slavery is, to put a man defenseless into the hands of another. nseless into the hands of another .-The right claimed by the master, to task, to force, to imprison, to whip, and to punish the slave at discretion, and especially to prevent the least resistance to his will, is a virtual denial and subversion of all the rights of the victim of his power. The two cannot stand together. Can we doubt which of them ought to

3. Another argument against proper

Religion which has but two grand requirements—one to love God supremely, quirements—one to love our neighbor as and the other to "love our neighbor as and is not in the caltibuted by men who were not free, that the African is exactly adapted to that enange, that the ladistic to that enange, that the ladistic to that enange, that the ladistic to the earth which he caltibated by men to saverity. Such is slavery, a claim to man as property.

Now this claim of property in a human being cannot be justly owned—

To hold and treath man as aganted to that enange, that the ladistic to the earth which he c maintaining, on account of its exceeding vanish before them? Let it be added, as ourselves. I would plant my feet upon it, and stand, like the sea-girt rock, fill ingenuity was lost in its own dizzy and deep labyrinth of human sophistry. On this simple truth I plant my feet, and here I expect to stand, while there is one remaining plank in the theology of the Bible.

We are to the naturally possesses all the properties and rights which appertain to the being man.

How does it happen that the colored man, and consequently has not the rights of a man? Is it because "Godhasmade ourselves" when we do unto them just what we would not have them do unto whe would not have them do unto whe would not have them do unto whe would not have them do unto them just when I was robbed him of his rights? Or is it whose in the search of the state-species and rally belong to every single our friend, which, according to the state-species and relative species and rally belong to every single our friend, which, according to the state-species. If he possess, the is too plain for proof. To defend it is like trying to confirm a self-evident truth. To find arguments is showed arguent is some than a dealed that the is an individual man is the best evidence in individual of that species. If he possess the self-evident reason why he clanged his creature man to a thing.

We are told that God cursed the ground the second time, and changed man to a thing, and that he intended that this the properties and rights, he is not a man. And the fact that he is an individual man is the best evidence in individual of that species. If he possess the call that the natural advantages, which distinged that the state.

We are told that God cursed the ground the second time, and changed man to a thing, and that he intended that this the properties and rights, he is not a man. And the fact that he is an individual of that species. If he possess all the possess to be confirm a self-evident truth. To find argument is some that the properties and rights some man to a thing, and that the intended that this the properties and rights which ap obviousness. It is too plain for proof. that the natural advantages, which distinwhat we would not have them do unto us? Where in the universe of God is there a man who would like to be a slave? Would you like it? If not, Heaven's law of love will not permit you to enslave another.

It is quite an easy task to write a lecture on almost any subject and find something in the natural or moral world which seems to sustain it. If we write

The would not have them do unto because his habitation has been so long one particle of evidence of any such a change. We are to believe, and that without a shadow of evidence, that when we cross an imaginary geographical line, this rights?

1. It is plain, that, if one man may be so held. If there be nothing in human nature, in our common nature, which excludes and forbids the can substantiate his claim to make others that there we find man removed from his his rights?

1. It is plain, that, if one man may be so held. If there be nothing in human nature, in our common nature, which excludes and forbids the can substantiate his claim to make others that there we find man removed from his his rights?

2. It is plain, that, if one man may be so held. If there be nothing in human nature, in our common nature, which excludes and forbids the conversion of him who possesses it into high exaltation, stripped of all his glorious attributes and God-given rights, and doomed to the life of a slave! Where the same rational and moral beings, but on certain adventitious, accimulations, accimulations, accimulations, and the property, then every other up in the obscurest spheres. Thus equal the same man may be so held. If there be nothing in human nature, in our common nature,

of his yoke? Still more. Whence is the brutal herd.

gailty of dishonesty, robbery, in withdrawing himself from this other's service. It is his duty to work for his master, though all compulsion were withdrawn; and in deserting him he would commit the crime of taking away another man's property, as truly as if he were to carry off his owner's purse. Now do we not instantly feel, can we help feeling, that this is false? Is the slave thus morally bound? When the African was first brought to these shores, would he have violated a solemn obligation by slipping his chain, and flying back to his native home? Would he not have been bound to seize the precious opportunity of escape? Is the slave under a moral obligation to confine himself, his wife, and children, to a spot where their union in a moment

5. We have a plain recognition of the knowledge and happiness of higher worlds. principle now laid down, in the universal indignation excited towards a man who makes another his slave. Our laws know no higher crime than that of reducing a man to slavery. To steal or to buy an African on his own shores, is piracy—In this not the greatest wrong is inflicted, the most sacred right violated. But if a human being cannot without infinite injustice be seized as property, then he cannot without equal wrong be held and used as such. The wrong in the first seizure lies in the destination of a human to slavery. It was given. Every buman being has the idea of what is meant by that word, Truth; that is, he sees, however dimly, it great object of Divine and created in-

without crime, it certainly cannot be ing to another's will, to another's pres-continued as such without guilt. Now ent, outward, ill-comprehended good, is the ground, on which the seizure of the African on his own shore is condemued, is, that he is a man, who has a right him from his rank in the universe, to

of his yoke? Still more. Whence is it, that length of possession is considered by the laws as conferring a right?—
I answer, from the difficulty of determining the original proprietor, and from the apprehension of unsettling all property by carrying back inquiry beyond a certain time. Suppose, however, an article of property to be of such a nature that it could bear the name of the true original owner stamped on it in bright and indelible characters. In this case, the whole ground, on which length of

No brand on the slave was ever so conspicuous as the mark of property which God has set on him. God, in making him a rational and moral being, has put a glorious stamp on him, which all the slave legislation and slave-markets of worlds cannot efface. Hence, no right access to the master from the length of the wrong which has been done to the slave.

6. Another argument against the right of property in man, may be drawn from a very obvious principle of moral-science. It is a plain truth, universally received. It is a plain truth, universally received, that every right supposes or involves a corresponding obligation. If, then, a man has a right to another's person or powers, the latter is under obligation to give himself up as a chattel to the former. This is his duty. He is bound to be a slave; and bound not merely by prudential considerations, or by the chains of public order and peace: but bound because into a brute instrument that intelligent to another of public order and peace: but bound because into a brute instrument that intelligent that intelligent that intelligent that intelligent the intervence of the suitable times for that no favorable opportunity of our nature, that all our powers are to improve which I seed not mention now. Now it is the fundamental law of our nature, that all our powers are to improve which I seed not mention now. But the fundamental law of our nature, that all our powers are to improve which I seed not mention to kill Abolitionists. A proper time for this purpose which I seed not mention now. But seed not mention now. But seed not mention now. But seed not improve which I seed not mention to kill Abolitionists. A proper time for this purpose which I seed not human store is a time to kill Abolitionists. A proper time for this purpose which I seed not be all the purpose which I seed not be all the purpose which I seed not be improved the interpretation. Action is the indispression of cannot, the time for this purpose which I seed not kill Abolitionists. A proper time for this purp son to injury, not merely by prudential stars! What! chain to our lowest uses a considerations, or by the claims of public order and peace; but bound because another has a right of ownership, has a moral claim to him, so that he would be guilty of dishonesty, robbery, in with-God than all outward creation! Should A proper time also to kill Abolitionists

# The Southern Side.

## From the Chronicle and Tre

BY A LAYMAN.

"To everything there is a season, and time to every purpose under the hear-

cannot without equal wrong be held and used as such. The wrong in the first seiture lies in the destination of a human being to future bondage, to the criminal use of him as a chattel or brute. Can that very use, which makes the original seizure an enormous wrong, become grading perceptions of truth. Every human being that saffections, which may be purished and expanded into a Sublime Love. He has, too, the idea of Happiness, and a spirate an enormous wrong, become grading perceptions of truth. Such is our nature. Wherever we see a many without measure at the first moment of the outrage, is he less injured by being the duration of wrong, the increase of it by continuance, convert it into right? However, in many cases, that longth of possession is considered as giving a right, where the goods were sach as might justly be appropriated to individual use. They were intended by the Creator to be owneed. They fulfill their purpose by passing into the hands of an exclusive possing into the hands of the possing the propriated to individual use. They are possing t 1. There is a time to kill negroes. It

Again, when a negro has succeeded in making his escape, and has resided several years in some hot-bed of Abolitionism, until by the operation of the "fugi army and navy, he has been returned to his master; and the expenses paid out of the national treasury. I know that some to be free. Ought not, then, the same make him a means, not an end, to east the national trensury. I know that some condemnation to light on the continuance him out from God's spiritual family into selfish, unscrupulous masters, who have

of robbers, be involved in their guilt? Now the true owner of a human being is made manifest to all. It is himself.—

No brand on the slave was ever so conNo brand on the slave was ever so con-

A proper time also to kill Aboliti